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From the Southern Pioneer.
A SERMON.

By JOHN B. PITKIN, Richmond, Va.

TRUE AND FALSE RELIGION.

TEXT.—*If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*—James i, 26, 27.

When we are told, says a certain writer, that a man is religious, we still inquire what are his morals? In however taunting a spirit, this remark may have been made, the most pious christian must admit, that it possesses a mournful degree of justice, as well as wit. Indeed, the sentiment has obtained a surprising currency in the world, that religion is rather a substitute for a moral life, than genuine morality itself,—that instead of its consisting purely in the love and practice of virtue, it is rather to be esteemed, as a something to make amends for aberrations from duty.

To a mind animated with just and generous sentiments, it is a sorrowful thought, that in all ages of our race, and among the various denominations of men, this broad distinction, betwixt religion and practical excellence has been so extensively entertained. In each quarter of the globe, and in every period, in which we can trace the history of human beings, they have exhibited a predominant propensity, to render homage, by one means or another to a presiding divinity. And though various opinions have sprung up concerning the nature, disposition, and requirements of the supreme object of adoration, though sects have been multiplied, though numerous institutions have been formed, and esteemed sacred, though many opposite forms of worship have manifested, though worshippers have manifested the most immovable tenacity to their respective sects, institutions, rites, and ceremonies, and though dissensions have thence arisen, to diffuse over society, animosities of the most direful character, to arm intolerance with the sword of persecution, and to desolate the world with rivers of blood, yet amidst all these conflicts of opinion, feeling, and practice, in respect to one conclusion, a great harmony of sentiment has, most unfortunately, prevailed: this conclusion is, that the Deity is to be chiefly honored by services quite distinct from the steady pursuit of a blameless life.

In the human soul, we discover a combination of properties, which forcibly dispose it to religious contemplations. Hence man has been called a religious animal.—There is that within him, which elevates his soul to higher objects of trust and veneration, than the whole universe of matter affords, that which fixes deeply in his mind a sense of his own weakness and dependence, and inclines him to lean on his own intelligence and power, superior to his own—that which causes him to shudder at the prospect of annihilation, and prompts his thoughts to break away from the limits of the present scene, and explore new regions of being, in remote futurity—that which awakens, in his breast, a consciousness of virtues and of sins, and inspires him with hopes, and expectations of reward, "a fearful looking for of" just retributions.

I look upon human nature as having its original constitution, the germ of a principle more expansive and energetic, and when rightly cultivated and directed, possessed of a more sovereign power to dignify and bless, than all other endowments, but in its perversions, as having fearful capacities to degrade, and wither all that is fair, and manly, and generous, and noble, in the soul. This principle, I call the religious one. It is plainly formed to spend its whole strength, in urging man up to lofty and virtuous attainments; but it has to struggle against a headlong tide of opposing and desolating influences, and is often strangled, and drowned, and left a formless mass of corruption, by the fury of the torrent that boils up, and roll onward from the fountains of lust and passion. Man finds in his animal nature, gross principles, which are incessantly striving for mastery over the higher dictates of his judgment, and the more amiable feelings of his heart. He is continually called to listen to the mandates of "a law in his members warring against the law of" his "mind."

"He is in a strait, betwixt two." He loves to gratify his passions, and yet he dreads the consequence. He hugs vice, and trembles at vengeance. He looks on sin, lighted with a smile, but beholds heaven darkened by a frown. What has he to do? Restrain his guilty appetites, or meet the wrath which awaits their indulgence.

He dislikes to do either, and seeks a remedy. He wants something that will prove an accommodation betwixt him and his God—something that will allow him to pursue his vicious inclinations, and yet avert the wrath of an insulted Deity—in a word, something that will answer in the room of virtue. Hence glittering spires from consecrated edifices, have towered towards heaven. Hence, altars have been reared, and the blood of sacrificial victims, has smoked on their fires. Hence, men have made vows, and penances, and pilgrimages. Hence sad looks, and merry ones, feasting and fasting, imploring, and blessing, laughing, and crying, singing and sighing, groaning and shouting, kneeling, and dancing, have all, at one time or another, been practised, and called serving God; and thus rational beings have so far perverted their faculties, as to vainly dream they were carrying on a successful barter with the Divinity, to pay him off in all this wretched trumpery of heartless observances for the continual violation, through the indulgence of their unhallowed propensities, of the moral order of his universe.

Man must, and will have some religion or other; and since the practice of the true, is attended by what he deems so many costly restraints upon his desires, he is prone to search out for himself, as a substitute, some baser principle of veneration, and to employ his powers in some service, that may at once serve to hush the tumult of his conscience, and to secure him the approbation of the world—that in his own eyes, and in the sight of others, will give him the appearance, of being truly religious, without subjecting him to the trouble of becoming really so. It ought not then to be any disparagement to true religion, that an agent whose proper office is to maintain perpetual conflict with the corrupt dispositions of human nature, and which every where asserts its claims to deference and respect, should, through our false views of happiness, and eagerness for enjoyment, be frequently supplanted by principles of a gross, and spurious character. Silver and gold are valuable metals, and they are rendered no less so from the fact, that fraudulent avarice has often succeeded, in producing from less precious materials close resemblance to them. The very worth which is attached to a genuine currency, proves the occasion of the numerous impositions that are practised through counterfeiters. Let not then, my christian audience, the deplorable prevalence of false and hurtful views of God and duty, serve in any measure, to close up your minds against the reception of such as are true and beneficial.

Having thus lingered unusually, though perhaps not unpardonably long, about the threshold of my subject, and taken a general survey of its premises, I shall now proceed to a more particular illustration of the sentiments embodied in my text, by endeavoring to make a proper distinction betwixt what constitutes the soul and essence of "pure religion and undefiled," and those deceptive appearances that are sometimes mistaken for it.

I begin by observing, that the abstract doctrines we profess, form no test of the purity of our practical religion. While on the other hand, in many respects we may believe well, and yet generally practice ill, so, on the other, the influence of pernicious errors, may be so counterbalanced in the mind, by opposite good principles, as to render the harboring of them consistent with great correctness of heart and life. And hence it is, that while false religion is often nourished and exhibited in regions, and under circumstances the most favorable to the production of the true, that which is acceptable to God and salutary to the human soul is not confined to any special spot of earth, or within the limits of any particular religious denomination, but is cherished and manifested, as I maintain, not only among the several orders which bear the christian name, but even far beyond the boundaries of the whole community, who acknowledge the New Testament as the standard of their faith. The pure religion spoken of in my text, is plainly synonymous with virtue, in the broadest and best sense we can attach to that word. By virtue, I mean a just perception in the understanding of what is truly excellent, and of what is not a prevailing disposition of the heart, to love that which is right, and to abhor what is wrong, and what follows as a necessary consequence, the habitual practice of an outward demeanor in harmony with a judgment thus correct, and a heart thus pure. Virtue, so defined, forms the complete standard of true religion. To this standard, in its perfection, we cannot suppose any mortal ever to have attained. Imperfection must in the nature of things, characterize every being but God.

Among mankind, the most highly cultivated intellects are by no means free from misapprehensions concerning truth; hearts the most amiable are still liable to improper desires, and lives the best regulated are yet defective. We may properly call a man truly religious, just in proportion as in his sentiments and conduct he approaches to perfect virtue, and he is this, whether his advances in wisdom and goodness have been prompted and directed by the influence of one mode of instruction, or that

of another. Whether he was born a Jew or a Gentile, of Catholic or Protestant parents; whether he has been guided to knowledge and duty by the discoveries of philosophy, by the maxims of Confucius by the truths that are blended with the fables of the Koran, by some feeble and scattered rays of light that glimmer through the darkness of Pagan superstitions, by the broad glare of instruction that beams from the sacred pages of Moses, and the holy bards of Judea; or whether he has been blessed with the still broader glory of the star of Bethlehem, under whatever circumstances of birth, or beneath whatever influences of education, his Creator has been pleased to place him, so that he improves the best advantages he enjoys—so that his understanding makes progress in truth—so that his affections and exhibits benevolent feelings, and so that he is possessed of uprightness of life, he honors the nature that God has bestowed on him, and is doubtless regarded by his Maker, with approbation and love. This sentiment is plainly in accordance with the teachings of scripture. Says Paul, "For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles which have not the law do by nature, the things contained therein, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts, the meanwhile accusing or else excusing one another."

In the expression of these sentiments, let me be neither misunderstood, nor misrepresented. The remarks I have just made, are by no means designed to convey the impression, that it is a matter of no consequence, what a man believes, that it is of light moment, what system of religious teachings he adopts, that it is just as well to be in faith a Jew, a Mahomedan, a Pagan, or an Atheist, as to be a firm, sincere believer in the Christian Religion—God knows, I harbor no such sentiment. I know of no nobler gift which he could have granted to the immortal minds of his rational creatures, than the revelation he has made through his Son. But the written word, though the clearest, is not the only declaration of himself, with which the Creator has furnished his intelligent offspring. He has impressed deep and bold inscriptions of his being, his attributes, and will, all over the splendid page of the material universe; and he has endowed man in every land, with a greater or less capacity, to understand and copy that excellence which he sees so abundantly displayed, in his maker's works around him. He has interwoven even the coarsest textures of the human soul, with the nicest threads of humane and generous feeling. Virtues of the most admirable cast are often discoverable in minds obscured by gross barbarity. Among nations, wanting in all the refinements of civilized life, we may find striking exhibitions of the most noble and estimable qualities. And who but the veriest bigot, can doubt but that the poor savage, whose benevolent feelings, breaking away from the limits of his own kindred and people, prompt the exercise of a rough but honest hospitality, to the fatigued stranger, and even so far gain a mastery over the principles of retaliation, which so many circumstances contribute to nourish within him, as to cause him to render good for evil, to guide his enemy to his hut, and when thirsty, give him drink; when furnishing bread; when defenceless, protection; when lost, guidance to his own land—I say, who can for a moment doubt, that this untutored child of nature, in the practical manifestation of such workings of the heart, renders a service far more acceptable to God, than all the pompous parade of external worship, often practised in decorated temples? I believe, indeed, that that holy energy which awakens and gives strength to the religious principle in man, is an all-pervading spirit, uncloistered within the confines of any sect or system, bounding its operations by no creed, rank or denomination of men, but communicating itself to the human mind, under a thousand different circumstances, and through a great variety of channels, finding in every country, and under various forms of worship, hearts honest and sincere, and animating them with juster perceptions of excellence, and bolder purposes of duty. Yet though the divine spirit is thus diffusive, though God has no where left man without manifestations of himself, and incitements to goodness, still it is evident that ends are to be accomplished in the soul, just in proportion to the adaptedness of means for their execution, and that one system of instruction may be an agent of vastly more power than ought else, to work into the mind, to fertilize it with benign influences, to plant it with deep and vigorous principles, and so convert it into a fruitful field for the constant residence and husbandry of truth and conscience.

Christianity, if I rightly apprehend it, presents a system of this strong and generous character. The delineations it gives of the Supreme Being—of the spirituality of his nature—of his paternal plan of government—of his inflexible justice—of his infinite compassion, mercy and grace—of the unchangeableness of his dispositions, purposes, and conduct: the soft and amia-

ble, yet firm and manly spirit it breathes—the patient endurance of evils it enjoins—the willingness it goes to establish, to meet tribulations, and to seek even martyrdom, rather than to warp or violate conscience—the general purity and devotedness to virtue, of heart and life, it enforces—the example it furnishes in the person of the Saviour—the assurances it gives of immortality—in short, its whole power to stimulate to action the most potent energies of our moral nature, to produce freedom of thought—to awaken fear, caution and prudence—to inspire hope, gratitude and love, through the diversified views it affords, of the divine pleasure, and of man's duty, interests, and prospects—the success with which it has condensed the most comprehensive and useful teachings, within a small compass, thus demanding no tedious investigations of detail, but fitting its most important truths to the ready comprehension of all, and by single and concentrated efforts, throwing before the mind a profusion of moral light. The whole plan of operation it thus pursues, in regard to ends and means, gives to the gospel an unspeakable superiority, as a benign and efficient agent to act on men's minds, over the whole train of influences that have been summoned and disciplined in the citadels of infidel philosophy, or marshalled on the plains of fabulous theology.

In speaking in such terms of the character and tendency of christianity, I have made no parade of heartless sounds. I have uttered what I fully believe and solemnly feel. Under the force of such impressions, I can conceive of no schemes too vast, and of no labors too severe, to extend and perpetuate the pure, unadulterated influence of the christian religion. Yet much as we ought to prize the blessings of the New Testament, we are not to imagine that those who enjoy its benefits are the exclusive objects of the Universal Father's favorable regard; or that genuine goodness is restricted to them. No, we are bound to award honor, esteem and charity, to the virtues of the conscientious Mahomedan, Pagan or Jew; while the mere profession of the name of Christ, unaccompanied by a temper and practice in conformity to his, entitles no one to credit in the sight of God or man. We are to love and venerate integrity and purity of heart and life, as the peculiar features of our Maker's image in the human soul, wherever we meet with them, whether in Jew or Gentile, more than any outward profession of religion; and we are to esteem the christian religion above every other religious system, because of all the means of spiritual improvement which God has bestowed on man, we find it the most promotive of virtue.

We are to honor Christ, because he honors the Father, in striving to advance the perfection of his noblest work—the immortal soul; and we are to express our reverence for the Saviour, by conforming to his precepts, and copying his example. But we may be boisterous in vocal praise, to "God and the Lamb;" we may "weary" with the loud repetitions of "Lord, Lord—we may call ourselves by the holiest name, and unite with the purest communities of Christians, and yet suffer all our faith to evaporate in words and appearances—we may adhere with great pertinacity to the letter of the Gospel, and yet be unimproved by the aimable spirit of its divine author, and so after all be as sounding brass, and a tinkling symbol, seeming "to be religious," but deceiving our own hearts, and possessing a religion altogether vain; and even while our knees are planted before an altar of homage, and while the sacred name of the Lord Jesus Christ is on our lips, and words of supplication to Jehovah, are breaking forth from our tongues, expressing great pity and imploring mercy, for the benighted, heathen, we ought to beware, lest in the sight of the heart-searching God, we are viewed as far less the children of the kingdom of heaven, than many a poor, ignorant, but sincere, and well meaning son of nature, who is ignorantly, yet devoutly offering the best religious service he knows of, in a sacrifice to a senseless idol.

These reflections lead me to remark in the second place, that those expressions of uncommon zeal, and earnestness which we occasionally witness among religious sectarians, to impress the minds of others, with their own peculiar tenets, are frequently attended by no evidence, that they are the effects of "religion pure and undefiled." Men may be very zealous, and very sincere too in their zeal to promote either a good or a bad cause. It does not go a step, to prove the goodness of a cause, that it has a large body of partizans, or that those partizans secure to themselves great power, and employ it with untiring assiduity in extending their mutual interests. If it proved any such thing, the kind of proof might be successfully adduced, in support of the pretensions of more than half the religious orders under heaven; since hosts have rallied around the respective standards of a great number of sects, and have been animated by the most irrepressible earnestness to carry their opinions into general respect, and veneration. The Pharisees of our Saviour's time, were, according to their own profes-

sions, the only orthodox religionists, in the world, yet it is plain, that among some truth, they embraced and propagated many gross, and pernicious errors. Jesus frankly informed them, that they "made the commandment of God of none effect" by their "tradition." Yet they "compassed sea and land to make one proselyte."—Now this proves that they were exceedingly zealous in their sort of religion, but it does not prove, that religion to have been pure and undefiled;—it shows, what great exertions they made, to push forward their cause, but it does not show, that cause to have been a good one, for immediately after our Saviour had spoken of their great efforts, to make a proselyte, he declares, "and when ye have made him, he is two fold more the child of hell than yourselves."

What people, let me ask, discover a more rigid tenacity to their peculiar doctrines, and institutions, than do the Mahomedans? Who esteem themselves more orthodox, or express a more feeling concern for the souls of their fellow men? Who express more joy at the conversion of an unbeliever, to their faith, or who exhibit a stronger panic of dread and horror in anticipation of the awful wrath, which they suppose awaits such, as dare refuse assent to the pretensions of the prophet, and Omar. Take for instance the following account given by Major Denham in his "African Travels" of an interview betwixt a few Mahomedans and a party of English travellers:—"When the true believers, as they styled themselves, saw that the English travellers were not of their faith; Boo Khaloom, an Arabian leader, told the people that the English were unfortunate; that they did not believe in the book; (the Koran) that they had a book of their own, (the Bible) which did not speak of Mahomet; and that blind as they were, they believed in it! This account was received by a general groan! One Malem Chaddy, however, did not content himself with groaning; he exclaimed, turn! turn! say God is God; and Mahomed is his prophet!—Wash, and become clean, and paradise is open to you. Without this, what can save you from eternal fire! Nothing; O, while sitting in the third heaven, I shall see you in the midst of the flames, crying out to your friend Barca Gana, and myself, friend give me a drop of water, but the gulf will be between us, and it will be too late. The Malem's tears flowed in abundance during this harangue, and every body appeared to be affected by his eloquence." I dismiss this narration, with a single remark, we are forcibly reminded by it, of the deep and permanent convictions, which education may fasten on the human mind, in favor of the most abominable superstitions.

Among the numerous denominations of christians, no one perhaps, has given evidence of such unquenchable enthusiasm, and untiring zeal, as the order of the Jesuits. This enterprising body flourished, for a considerable part of two centuries, in which period, they contrived to make their power felt over a great part of the globe. Their whole policy was founded in an intimate acquaintance with human nature. They knew how to find access to the predominant passion of the heart.—They could aid political ambition, in its acquisitions of power—they could weave the garland of literary fame, to deck the brow of the aspiring student, to advance they could offer means for accumulating wealth; they could inspire hopes, from their smiles and fears; from their frowns, in every grade and class of the community, from the monarch in his palace, to the peasant in his hovel. They shut themselves up in no monasteries, but freely mingled in the several associations of active life. They could accommodate themselves to all manners and habits; with the bigot, they could affect bigotry, with the liberalist, they could reason down, the peculiarities of their creed into a show of liberality of sentiment they secured the influence of the females, and power to forward or hinder various matrimonial alliances. They animated the wife to enlist to their schemes, the favor of the husband, and the mother, to plant a reverence for their opinions and persons, among the earliest, and therefore most durable impressions of her children;—they sought and obtained an almost entire dominion over the education of youth; their teachers conducted the most humble schools, and presided over the most distinguished seminaries of learning. The works of their authors, from the ponderous tome, down to the little pamphlet, were circulated in all directions: their priests were often those who had been selected from the most obscure, and indigent families, and educated by the charity of the order, and thus, a steadfast adherence to their opinions and rules was secured from numbers of the clergy, by the double tie of prejudice firmly riveted, by a long and restricted course of education, and an abiding consciousness of dependance.

Under the specious pretext, of "advancing the Redeemer's kingdom," instead of their own aggrandizement, vast stores of wealth, were procured from various sources, and deposited in their coffers. The spirit of exclusiveness animated the whole range of their proceedings. Their denunciations were lavished on heretics, and no

artifice passed untried, which promised the downfall of whatever opposed their designs. Their power over men's minds, and destinies fell short of scarcely any thing, but omnipotence. All Europe trembled beneath the stately tread of their gigantic influence, while the feet of their missionaries impressed the shores of remote regions. Even the untutored native of the American wilderness, was taught to bow at the nod, and cower at the frown of the stern supporters of "the holy mother church." Such were the Jesuits, among whom were many prodigies of learning, and no doubt, many sincere, well-meaning christians, but who as an order I believe, it will be generally agreed, at least, among Protestants, formed the most aspiring, energetic, corrupt, and dangerous assemblage of men, that ever disgraced the sacred name of Jesus. They attained to the climax of wickedness, and met a just retribution, in a rapid and violent overthrow, and the very name of their sect floats on the memories of mankind, as a thing of pollution, while their history remains as a perpetual warning to the minister of the altar, of the judgment which hangs over him, who dares profane the meek and beneficent spirit of christianity, by lighting in its temple, the "strange fire" of unhallowed self-advancement and party intolerance, and to the guardians of the state, it preaches a faithful exhortation, to bar out from the policy of government, the sacrilegious intrusions of ecclesiastical intrigue.

My design in advancing the considerations I have here brought to view, is totally misapprehended, if I am understood to offer any disparagement to a truly pious engagedness and perseverance. Zeal cannot be too much prized, and commended, when it proceeds from a really benevolent motive, when it is directed to the furthering of a worthy object, and when it is regulated, in all its operations, by knowledge, prudence, and discretion.

"It is good," says the apostle, "to be zealously affected, always, in a good thing." But again he speaks of a "zeal not according to knowledge." The conclusion I wish my remarks to leave on your minds, is, that we cannot be too active in doing good, we are not to mistake the mere spirit of excitement, which occasionally animates an ambitious sect to advance its peculiar interests, for the tranquil and steady operations of that meek, unostentatious, and unrestricted charity, which forms the essence of "religion pure and undefiled." I pass on to remark, that the cultivation of a desponding tone of feeling in the mind, and the exhibition of a formal sanctity and gloom, in the outward demeanor, not only do not constitute true religion itself, but are no favorable indications of it. I speak thus, because "disfigured faces," and "sad countenances," were especially alluded to by our Lord, as the peculiar marks of hypocrites; because, too, the general observation of mankind, goes to establish the propriety of his hints, and because I feel that religion has suffered great misapprehension and injury, from the solitary and gloomy dress she has so frequently been made to assume. We have not to visit the abodes of monastic seclusion, to find devotion habited in a studied dress of mournfulness. No, in the promiscuous intercourse of social life, we discover with what success an association can train its members to a peculiarity of movement and appearance—to the deep-drawn sigh—to the slow, hollow utterance—or when rapid and foaming, to fearful and terrific notes and cadences, to a distended visage, and to a uniform air of solemnity, dejectedness, and sorrow. It is true, religion presents solemn truths, and goes to inspire deep feeling, but deep religious feeling has more appropriate expressions than a *sour* look, a formal air, a sighing utterance, or a canting phraseology. Its proper manifestation is the cheerful performance of the several duties religion prescribes. I would by no means encourage a trifling levity of thought, feeling or deportment; I would only discountenance the idea, that religion is necessarily accompanied by any thing unsocial or forbidding; and we ought always to be suspicious of the depth of a man's understanding, or of the purity of his intentions, when we discover that he would attach to himself importance and respect, by the mere solemnity of his outward carriage.

The experience of mankind will show, that the most grave and formal, are in general very far from being the wisest, or best men. The owl wears the deepest gravity of visage, and utters the most deplorable note of perhaps any of the feathered tribe, but has never been valued for profoundness or benefit. The more cheerful songsters of the grove have a power to awaken sensations, far more thrilling and generous. If any man should be cheerful, it is he who confides in the Supreme Being, and who through virtue excludes from his breast an upbraiding conscience.

I observe in the 4th place, that a man may "seem to be religious, and deceive his own heart," in the practice of a religion that "is vain," by mistaking the rigid observance of rites, ceremonies, and various outward forms of worship, or animated tones of feeling, for the practice of true religion. I have no idea that the heathen are a more pious people than the believers in christianity; but it is certain that the most zealous christians fall far behind the devotees of Moslem faith, or the poor victims of Hindoo superstition, in devotedness to prayers and sacrifices, and various forms of religious homage. It is no commendation to the gospel system,

that its founder has sanctioned so few external ordinances, that unimpeded by a load of burdensome ceremonies, it carries its whole weight directly to the heart, and strikes at once on the springs of moral action. Still, in christian communities, a most undue respect is often paid to a few formal acts of religious service.

I know of nothing more common among us, than to hear one individual distinguished from others, as a really pious man, whose sole claim to such a character rests on the facts of his having related a certain routine of feelings which a grave body, who assumed to be good judges of the operations of the holy spirit, agreed to call genuine conversion,—of his having been baptised—become a communicant at the Lord's table, and of his occasionally reading scripture, and offering up a prayer in presence of his family or in a religious meeting; while if we become intimately acquainted with him, we may find that he is neither enlightened by christian truth, nor merciful to the poor, nor even just in his ordinary dealings with his fellow men. Yet this man thinks himself vastly more acceptable to God, than his less ostentatious neighbor, who makes not half his professions, but is uniformly a compassionate, charitable, and strictly upright member of society. The one passes in the world for a religious man, and though his brethren of the church are sometimes forced to admit that he seems somewhat too worldly minded, that practically he does not appear to be quite so good a christian as he might be, still they maintain, he relates a very satisfactory experience, and they have great charity for him, expressing little or no doubt but he knows what religion is, and so will finally get to heaven, while the other is called a mere moralist, who indulges the silly conceit that the most efficient means of gaining the approbation of his Maker is to do good to his creatures: and professing christians, though they allow that so far as the trifling matter of morality—of good works, is concerned, he certainly merits esteem—are feign to look fearful for his eternal destiny, and to express pity that so good a man through want of accordance with them in relation to some prescribed dogmas of faith, should render himself constantly obnoxious to the terrible vengeance of a vindictive God. People who think and talk thus at random, ought to be reminded that no train of inward sensations deserves a moment's respect, unless it becomes productive of outward morality,—that outward ceremonies are of no value, only so far as they point and incite the heart to just exercises,—that the scriptures are of no more consequence to us, than the columns of a newspaper, only in proportion as we apprehend their meaning, receive their instructions, and are thereby induced to live agreeably to their precepts,—that though daily acts of religious devotion, when properly appreciated and rightly practiced, are more prolific sources of good order in our hearts and in our houses; yet mere songs of praise, and words of prayer are as idle as the senseless breeze, any farther than they serve to promote our advances in practical virtue,—and that no sentiments can be essentially defective, which are consistent with uniform uprightness of conduct,—that the only just rule for judging the tree, is by its fruit; that as to faith, "His cannot be wrong, whose life is in the right."

Thus, my friends, have I labored in the preceding remarks, to separate truth from error; to discard false views, and to bring to light just ones, in regard to a most important subject; in a word, to discover what are the real, and what the illusory tests, of vital holiness. We have seen that many things pass in the world for true religion, but that appearances are not always realities,—that many things are called true religion, but that names are not things, nor in every case, just representatives of things.

Let me conclude this discourse, by giving a summary answer to the questions, what is true religion?—wherein does it consist?—how is it manifested? I reply, briefly, that it is a principle of knowledge, of feeling, and of habitual practice,—a principle residing in the rational understanding, and consisting in a right apprehension of the relations in which we stand, and the consequent duties we owe to God and our fellow beings—a principle, imbuing the affections with a love of what is right, and a just abhorrence of what is wrong—a principle animating the will with high and fixed purposes of adherence to unsophisticated conscience—a principle of charity, justice, beneficence and purity, breaking forth from the heart, into a vigorous outward practice and exhibiting the strong and amiable characteristics ascribed to it in the concluding verse of my text—"Pure religion, and undefiled before God the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Our duties, then, are plain and practicable. To render ourselves acceptable to our Creator, we have but rightly to employ the means he has set before us, for improving our minds in the knowledge of his being, attributes and will, and thence to gain clear ideas of our own duties, interests and prospects, to watch over our hearts and lives, and as far as in us lies, to preserve them from impurity, and sedulously to use our best endeavors for promoting the general welfare of mankind.—God has given us high intellectual endowments, and we are bound to make a free and diligent use of them, in searching after truth; but we are to do this, without

looking with a scornful eye on our brother, who in the exercise of his faculties, has come to different conclusions from our own. We are to recollect, that however much the sentiments of others are at variance with ours, they can be no more so, than ours are at variance with theirs. We are to be zealous and active in advancing the cause of truth, without becoming bigots to a party, or exhibiting ostentation of righteousness. We are to be seriously impressed with a just sense of our responsibilities, and of the proper character and present and future consequences of human conduct, without sinking into distrust of the supreme goodness, or cultivating an unamiable mournfulness of feeling, or assuming an air of sanctimonious austerity; we are to exercise ardent love to God and man, without degrading ourselves by a feverish unsalutary fanaticism; we are to observe with respectful attention whatever religious ordinances the New Testament prescribes, without becoming cold formalists.

In the blended light of reason and the scriptures, we are to distinguish betwixt the operations of the spirit of God and the empty illusions of an excited imagination. We are to strive to cherish in our breasts the spirit that was in Christ, but to banish the spirit of religious sectarianism, bigotry, and phrenzy; we are to have a due respect for our own welfare, without infringing on the rights of our neighbors—and we are to serve our fellow men, without neglecting what is due to ourselves. We are to use the world as not abusing it. We are to be industrious and frugal, and prudent, without becoming avaricious, sordid or mean. We are to strive for eminence in our several employments, without indulging a crafty, intriguing, and polluting ambition. We are cheerfully to taste the various innocent enjoyments of life, without suffering ourselves to be vitiated by sensuality. We are to be compassionate and beneficent towards the poor, the sick, and the friendless—to spread fuel on the cold hearth—bread on the naked board—clothes over the shivering body—in a word, if we will be christians, we must copy the stainless example of Christ, the history of whose life is abbreviated into a single sentence, "Jesus went about doing good." It is thus we are to apprehend and practice "pure religion, and undefiled." Devoid of mystery, comprehensible and plain, are God's requirements, presenting a path so clearly marked, that the way-faring man, though a fool, need not err therein. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God."

THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press."

GARDNER, FRIDAY, APRIL 27.

"HOLY GHOST PREACHERS."

There are, it is known, amongst the Free-will Baptist preachers, some men who discard the idea of reading any book but the Bible, and pretend to be guided in all they say publicly by the special inspirations of the Holy Ghost. They aspire to be called "Holy Ghost Preachers." To show that such persons are deceived, Elder Burbank, or Elder Buswell,—we know not which—in the Free-will Baptist Star at Limerick, states a fact which recently came to his knowledge. The preacher was a young man who has preached about one year. "He calculates on being what he calls a *little, humble, spiritual* preacher, and means to avoid *pride and popularity*." He selected a text which had exclusive reference to the righteous, but proceeded to make an exclusive application of it to the wicked—thus evincing that he was grossly ignorant of the Bible. From this he went on to warn "my hearers" of the awful consequences of living and dying in sin, calling on them to repent &c. The beauty of the story is, *there was not a sinner in the audience!* The writer was present himself, and "after the meeting closed, we made the inquiry, and lo! there was not a sinner in the assembly." The Elder naturally inquires, "What part of such a discourse, delivered under such circumstances, could be prompted by the Holy Spirit, which leads into all truth? Judge ye."

We learn from this, that the Editor of the Star is not a sinner. The sight of such a man would be worth any one's journey to Limerick. Now we are far from believing that the Holy Spirit ought to be held responsible for all which this young man said; but still Elder B. may not have adopted a safe rule in judging the case. The Holy Spirit may regard those as sinners whom Elder B. would not allow to be sinners.—Possibly the mistake may have been on the part of the latter. Had Christ addressed a company of Pharisees as sinners, no doubt they would have concluded him to be an impostor and a stranger to the Holy Spirit.

EDUCATION PERIODICALS.

Education Reporter and Journal of Education. This is a semi-monthly octavo work, published in Boston by Allen & Goddard, Agents for the proprietors. It is intended as a revival of a once valuable publication entitled, *The American Journal of Education*—a work in which at the time we took some considerable interest. Each No. contains 16 pages, 12 of which relate directly to the daily and practical business of the parent and teacher. The other four pages are devoted to advertisements of Schools, Books of education, &c. Such a work is greatly needed in this country. The No. before us exhibits talents and devotedness on the part of the Editor, and is well filled. It has our wishes for success. The price per year, is \$1, in advance.

Annals of Education. This is a work from the same source, and embracing twenty numbers of the above, will contain, in addition, four Nos. of 80 to 100 pages each, issued on quarter days. The price of this is \$3.00 in advance.

Juvenile Rambler. We have seen one or two Nos of this publication. We regard it as peculiarly worthy of attention—combining the *utile cum dulce*. Whilst there are so many papers in this country devoted to the reading of adults—too many of them filled with inflam-

matory political and sectarian matter, scattered like the seeds of the thistle, on every wind,—ought not something in a newspaper form—free from the objectionable character of other papers—to be presented to the youth of our country? We believe that no works promise more utility than does that now before us.—It would be well for every family to have a weekly visit from the *Rambler*. It will bring fruit as well as flowers. We shall be happy to do what we can to promote its circulation amongst our friends. It is published weekly on half a penny sheet at \$1, per year by John Allen, No. 11, School street, Boston.

"FLORILLO'S" CALUMNY.

Some of our readers may have noticed, in the Christian Mirror of last week, an article of three columns length, headed by the inquiry "Who is Mr. Drew?" and signed "Florillo," containing throughout a base and wanton attack upon the professional and private character of the Editor of this paper. It is not our object here to enlarge upon the subject. We advert to it only to apprise our readers that we shall not fail to see that, in due time, justice is done to the author of the calumny. We will just add, that on Saturday last, we addressed a letter to Rev. Asa Cummings, editor of the Mirror, demanding the name of the writer of the article, for legal purposes; and requesting a return from him by Monday evening's mail. Yesterday morning we received a letter from Mr. C. declining to furnish us "for the present" with the authorship of Florillo, and holding himself responsible, in the mean time, for the article. We hope soon to hear from him again, fulfilling our original request. It is but an act of personal justice, that we should have the author's name. Let there be no shieling of the guilty behind the professedly innocent. We thank Mr. C. for the privilege he proposes to us, of being heard in self-defence through his columns.

ANOTHER CONVERSION IN THE MINISTRY.

A letter from Rev. A. Arrington to the Editors of the Cincinnati *Sentinel* announces the pleasing fact, that he has recently burst the manacles of superstition and is now rejoicing in the truth of God's universal salvation.—The editors describe him as a clergyman whose "talents are of the first order—blessed with a liberal education, and endowed with the gift of more than common oratorical powers." His moral character is without a blemish. "He was one of the most popular and successful ministers in the Methodist Episcopal Church; and since his withdrawal has 'received a certificate of his moral character and good standing from the Presiding Elder and his colleagues.'" Mr. A. resides in Versailles, Indiana.

TEMPERANCE.

We copy, by request of the Secretary, the following account of a meeting of Traders in Farmington on the subject of Temperance. We very much approve of the spirit which the Traders brought to this meeting; believing that more can be done in this way to check the progress of intemperance than in almost any other. If every Trader in the State would resolve to retail no ardent spirits, an immense good would result—or rather a hideous evil would be stayed and corrected. We have always been of the opinion, that there is no greater curse to this country than the existence of grog-shops.

At a meeting of Traders from the towns of New Sharon, Chesterville, Wilton, Strong, Philips, Industry, Mercer, and Farmington, held at the Academy Hall, in Farmington Centre Village, on Monday the 16th inst. at one o'clock, P. M. in pursuance to notice published in the Sandy River Yeoman, "for the purpose of organizing themselves into a Society for the more complete suppression of intemperance." The meeting was called to order by JOHN TITCOMB, and elected PETER WEST, Esq. Chairman, and ISAAC TYLER, Secretary.

After some remarks expressive of the objects of the meeting, Voted to choose a Committee to consist of one from each of the above named towns to prepare and report Resolutions for the consideration of this meeting.—Chose Messrs. Charles Smith, of New Sharon—Peacocks Clark, Chesterville—David Fletcher, Wilton—Benj. F. Eastman, Strong—Charles Church, Philips—Hannibal Ingalls, Mercer—and Thomas Crosswell, Farmington, said committee. Voted to add John Titcomb, Farmington—Joseph Bullen, New Sharon—and James Dyer, of Philips.

Voted, That when this meeting adjourns, it will adjourn to the first Tuesday of June next, at ten o'clock, A. M. at this place.

The above Committee having attended to the duties assigned them, reported a preamble and Resolutions which were amended and unanimously adopted as follows:—

Whereas, The Traders from several towns on Sandy River and vicinity, having assembled agreeable to notice given in the Sandy River Yeoman, for the purpose of taking measures for the more complete suppression of Intemperance, therefore Resolved, that although there may be difference, of opinion in regard to the necessity, or benefit of ardent spirits; yet it is the sense of this meeting that more evil results from the intemperate, than benefit from the temperate use of the article in question; and consequently its exclusion from our country would promote the general good.

Resolved, that we believe that whatever promotes the good of the whole, promotes also the good of each individual comprising the whole, and consequently, we consider it not only our duty, as good citizens, but for our interest, to take such measures as shall most effectually exclude ardent spirits from our country.

Resolved, that it is the sense of this meeting that the Mercantile class of the community, who have been engaged in the traffic of ardent spirits, have contributed more to extend the evil of intemperance, than any other portion of our fellow citizens, and if it has been a source of pecuniary profit to them they are now better able to sustain the loss, which would result from abandoning this traffic—if, on the contrary, as many think, it has not been a source of such profit, the reason is obvious, why it should be abandoned.

Resolved, that while we profess to wish well for the cause of temperance, and for the efforts of those who are endeavoring to promote it, we do not act consistently, so long as we are furnishing the means to extend intemperance, and thus paralyzing the efforts made to suppress it.

Resolved, therefore, that after having disposed of our present stock of ardent spirits, in the most judicious manner, we will not replenish our stock of this article, except wines to be sold for church purposes and sickness, and alcohol in the shops of the apothecary

—relying upon the aid of Divine Providence and the Patronage and encouragement of the temperate, sober and virtuous, to support us in the cause.

Resolved, that for the more effectual promotion of the above object we form ourselves into a society by the name of the Sandy River Mercantile Temperance Society, and that a committee of five be chosen to draft a Constitution and present it at the adjourned meeting of this Society to be held on the first Tuesday of June next.

Chose the following persons a committee to draft a Constitution—Charles G. Smith, John Titcomb, Henry Johnson, Charles Church, and Benj. F. Eastman.

Voted, that an address be delivered on the first Tuesday of June next, at the Centre Meeting House in Farmington, at one o'clock P. M. by some person who shall be selected by the committee chosen to draft a Constitution, and that members of Temperance Societies in the vicinity, and all others favorable to the cause of Temperance, be respectfully invited to attend.

Voted, that a committee be appointed to acquaint those persons who signed the circular notifying this meeting, and such others as they may think proper, with the proceedings of this meeting and solicit their cooperation.

Voted, that this committee consist of all the members of this meeting.

Voted, that the proceedings of this meeting be signed by the Chairman and Secretary, and published in the Sandy River Yeoman and such other papers as feel friendly to the cause of temperance.

Voted, to adjourn.

PETER WEST, Chairman.

ISAAC TYLER, Secretary.

The above meeting was composed of the following traders—viz.

Charles G. Smith,
Franklin Weeks,
Thomas Crosswell,
J. F. W. Gould,
Joseph Bullen,
Z. Atkins,
Elisha Atkins,
Moses Hanscom,
Isaac Tyler,
John Titcomb,
Peter West,

David Fletcher,
Edward Butler,
Henry A. Brooks,
Benj. F. Eastman,
Thomas Hunter 2d,
James Dyer,
Charles Church,
Henry Johnson,
Hannibal Ingalls,
Pascades Clark.

PROPOSED PAPERS.

It is stated in the Utica Magazine, that Br. J. B. Pitkin late of Union in this State, has issued proposals for publishing a Universalist paper in Richmond, Va. We thought Br. P. was one of the editors of the Southern Pioneer at Baltimore. Perhaps a prospectus for this has been mistaken for a new one at Richmond. An excellent Sermon from this promising brother will be found on our first page this week.

From the Trumpet we learn that Br. Z. Fuller of Philadelphia has issued proposals for publishing "The Philadelphian Liberator"—medium-folio—week—\$2 per annum in advance.

PRINCIPLE.

It is stated as a fact, that the orthodox Church in Ellsworth, which had put a member under discipline for believing and publicly defending the doctrine of Universal Salvation, has resolved to restore him to full fellowship on the principle that a belief in this doctrine is no reason why a person should be excluded from the Church of Christ. We are happy to see this principle established in an orthodox Church—it looks like an approach to a more liberal and christian order of things.

NEW PAPER.

We have received the third No. of a new Universalist paper recently commenced in Keeseville, N. Y. entitled "The Christian's Bower and Northern Luminary." It is printed in an octavo form, each No. containing 16 pages, and published twice a month at \$1 50 per year in advance. Twenty five cents are added for every three months neglect of payment.—The editors are Rev. J. Bradley and Rev. B. H. Fuller.

NEW SOCIETIES.

A Universalist Society was formed a short time since in Greenwich, Washington Co. N. Y. Col. R. Stone, J. Dickie, and A. V. Groot were chosen Trustees, and H. M. Stone, Clerk.

Another Society of Universalists has been recently gathered in Torrington, Conn.

A Universalist Society has been formed in Jersey township, Licking Co. Ohio.

ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

JOURNEY TO MAINE.

Brewster, April 7th, 1832.

BR. DREW.—I have thought since my return that a short account of my journey might not be uninteresting to the numerous readers of your valuable paper.

Feb. 24th. I left my family, and went as far as Hyannis, to preach on exchange with my brother, who is the nearest preacher of our order, and the only one between here and Plymouth, a distance of forty miles. He has a fine society, and the cause there seems to be in a flourishing condition.

27th. I started for Boston. On my way, through Plymouth I met with Br. Bugbee, one of our best preachers, and to whom I am much indebted. It was he who encouraged me in the beginning of my ministerial career eight miles from Plymouth in Carver where I commenced preaching. I used then frequently to visit this kind brother for advice, and always I found myself strengthened in the good work. Such a friend, every young preacher needs. I left there for Boston, where we arrived the same day. In the evening I called on Gen. Cobb, who was sent from the Brewster society as a representative. He has been one of the leading men in our great cause on the Cape, and his exertions have been so well known that he has sometimes been denominated the Father of Universalism in this section. We visited Father Ballou in evening and we were mutually pleased with his interesting and instructive conversation.

28th. Started for Portsmouth, and found myself in the hospitable mansion of Br. King about four o'clock. There too, I met with Br. Stickney. We spent the evening in a very pleasant manner. Br. King appears to be a very happy man, and to be wholly engaged in the cause. His company is cheerfully engaged in the cause. No one can visit him without being made happy.

29th. Went to Portland. Arrived about 4 o'clock, and called on Br. Rayner. Here I had an interesting interview, but learnt, my regret that a Dr. Ford had that morning

MARRIED.

In Bath, on the 23d inst., by Rev. Albert A. Folsom, of Freeport, Capt. BENEDICT B. WHEELER, of Charleston, Mass. to Miss MARY E. C. PARSONS, daughter of Dr. Hon. FOSTER, of Bath.

In Westbrook, by Rev. Dr. Nichols, of Portland, Wm. Pitt Fessenden, Esq. to Miss ALMA M. daughter of James Danks, Esq.

In New York, Mr. Robert D. Owen, of New Harmony, to Miss Mary Jane, daughter of Mr. Samuel Robinson.

DIED.

In Winthrop, Miss Mercy E. wife of Mark Fisher, aged 29 years. Mark, only child of Mark Fisher, aged 14 days.

In Bangor, Mr. Daniel McIntire, aged 23, late of Keamsland.

In Buckfield, Feb. 17, Emily, daughter of Rev. Seth Steaton, aged 15 years.

This youth was taken bleeding at the lung, about eight month previous to her death, and continued gradually to decline, with a distressing cough till her departure. She was confined to the house about five months, but only three weeks to her bed. From the first she expressed resignation to the will of God, either to live or die. The latter part of her sickness, she said, she had no wish to get well; for she should have to die; and as she had suffered, and wasted so far away, she chose to go. And some of the last day of her life, she wished every day might be her last. Yet she never murmured at her lot. She believed that when she was absent from the body, she should be present with the Lord. It seemed to be her opinion that when she should put off her mortal, she should not be dissolved, she should have a building of God, an house not made with hands eternal in the heavens.

Soon after she began to raise blood, she was followed and impressed with the following thoughts, "This mortal shall put on immortality, clothed in white robes and ascend to Jesus, to dwell with him in glory."—She told her mother, that these words ran in her mind continually for many months, before she was confined. Hence, she said, she had no fear of death. She did not want distress, and she was stilled for want of breath, as she would be in her fits of coughing. She was always calm and patient, willing to take whatever her mother thought best. The only wish she had, was to see her absent brother. She would ask if he would come home soon. She wished to see him once more. She was apprehensive that she should not live till her birth day, which was on the next week, after her death.

Emily was a remarkable child. Before she was thought to be capable of learning, she would, by hearing the other older children, repeat their hymns, commit and repeat them, so that when strangers visited the house, they would be surprised to hear her. And this gift of God she retained and improved as long as she was well. By reading over a piece of poetry a few times, she treasured it in her memory, so that she could entertain her friends by the hour together, in repeating spiritual hymns. These hymns she said, were a comfort to her, when she could neither read nor hear on account of her weakness.

The last by us she repeated was the following, "Vital spark of heavenly flame, Quit this mortal frame," &c. After very deliberately repeating the first verse she had to stop, and cough a few moments; then she commenced again, and with peculiar emphasis, and audible application to herself, went through with it. At the beginning of the second verse, she was some moved. "Hark they whisper, angels say, Sister spirit come away." And as she chanted, she seemed animated with a cheerful hope. "O grave where is thy victory? O death where is thy sting!"

Now her parents do not mourn as those who have no hope. What is their loss, they trust, is her gain. Though she suffered much, yet she retained her senses to the last. She was sensible that she was a sinner, but she laid hold of the hope set before her, in the gospel of Jesus Christ, who come into the world to save sinners.

In the death of young persons, we see the uncertainty of life. In the resignation and peace of the dying, we see the worth of faith in the glorious gospel. May all the young, who may hear of her death, be induced to remember now their Creator, in the days of their youth, before the evil days of sickness and death come.

Her parents are taught to say, "the Lord gave and the Lord hath taken away, blessed be the name of the Lord."—Comm.

MARINE JOURNAL.

PORT OF GARDINER.

Saturday, April 21.—Arrived, sch'r Globe, Foster, Gloucester.

Monday, April 23.—Arrived, sch'r's Bonny-Bot, Moores, Boston; Susan, Carter, Portland; Milo, Brookings, Bath; Hunter, Baker, Yarmouth; sloop Betsey, Orr, Portland.

Sailed, sch'r's Experiment, Brookings, Boston; Weymouths, Waite, do.

Wednesday, April 25.—Arrived, sloops Nancy-Harvey, Phunney, Sandwich; Eunice, Perry, do.; Liberty, Ellis, do.; Deborah, Lewis, do.; Henrietta, Perry, do.

Thursday, April 26.—Arrived, sch'r's Osprey, Weymouth, Salem.

NOTICE.

SEALED PROPOSALS will be received by the subscribers until the 10th of May next, for building by contract a Meeting-house on new location Bridge—Dimensions—38 by 54 feet on the ground, 19 feet interior within the body of the house 8 feet wide—belly ceating upon the roof. The plan of the inside is copied from a house lately built at West Pittston. The work must be of good materials and done in a plain manner. A contract will be taken to complete said house, painting included, either from the cills or foundation. For further particulars inquire of either

CHARLES THAYER,
JAMES HOUDLETTE,
GILMORE BLEFN,
THOMAS SHIMMAN,
NATHL STONE,
GEO. THEOBALD, or
REUBEN MERSEVE.

Dresden, April 25, 1832. 17

NOTICE.

THE petitioners of the Franklin Bank are hereby notified that an adjourned meeting of said petitioners will be holden at the Selectmen's room in Gardiner, on Tuesday, May 1st, at 2 o'clock, P. M. for the purpose of accepting of a bill of by-laws and transacting such other business relative to the organization of said Bank as may be deemed expedient.

D. L. MILLIKIN, Sec'y.

Gardiner, April 23d, 1832.

MAHOGANY.
BLAKE & KITTREDGE.
(Formerly GRIDLEY, BLAKE & Co.
City Market Building, Brattle street, Boston.)

WANT FOR SALE.

185,000 MAHOGANY, selected with great care from various cargoes, and comprising the best assortment of branch and plain Mahogany to be found in the city, sawed into all dimensions and thickness of joint, plank, boards and veneers, suitable for Cabinet makers, House and Ship Carpenters, or for Factories, which they will sell at the lowest market price and in lots of any quantity that their customers may be accommodated without purchasing any superfluous stock.

W. & K. respectfully invite purchasers to call and examine for themselves or send their orders, which will be attended to the same as if they were present.

Boston, April 20, 1832.

Spring Goods.
GORDON & STODDARD.
No. 78 and 80 State Street, BOSTON.

HAVE received by the late arrivals from Europe 200 packages, comprising an extensive assortment of WOOLLEN, COTTON, LINEN and STUFF GOODS, which they offer for sale LOW for cash or short credit.

April 16, 1832.

FURNITURE.

WILL be sold at Public Auction at the Store opposite the Store of E. Swan & Co. on Saturday the 5th day of May next, at 2 o'clock, P. M. a quantity of Household FURNITURE, consisting of Tables, Chairs, Carpet, Beds and Bedding, &c. &c. Terms made known at the time of sale.

GEORGE SHAW, Auctioneer.

April 23.

